

Christian Americanization

BUREAU OF
FOREIGN-SPEAKING WORK

A SUMMARY
1920

BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE METHODIST EPISCOPAL CHURCH
1701 ARCH STREET, PHILADELPHIA, PENNSYLVANIA

BUREAU OF FOREIGN-SPEAKING WORK

The General Conference of 1916 gave to the Board of Home Missions and Church Extension, as a part of its reorganization task, discretionary authority to organize a Bureau of Foreign-speaking Work. This Bureau was created during the first year of the Quadrennium with Department Superintendents, as officers and members.

The Board was also given discretionary power to disorganize the Italian Mission. This was accomplished by the territorial method of making the churches a part of English-speaking Conferences and the pastors members of such Conferences. Besides this Italian language work in English-speaking Conferences, there was found a number of other foreign-language missions and churches scattered over the country attached to English-speaking Conferences in this same fashion.

Our Oriental work was organized into the Chinese and Japanese Missions on the Pacific Coast, while most of the Latin-American work was then within the bounds of two districts; namely, the Spanish District of the New Mexico Conference, and the Spanish-Portuguese District of the Southern California Conference. This latter District, in the Fall of 1918, was disorganized and the Latin-American work thrown back into the various Districts of the Conference according to location. The work among older nationality groups was found as at present, organized into ten German, six Swedish and two Norwegian-Danish Conferences or Missions.

THE FOREIGN-SPEAKING SURVEY

The second and third years of the quadrennium were employed chiefly in making a special survey of all foreign-speaking work being carried on by the Methodist Episcopal Church in the United States, this study being organized through the regular avenues of the Centenary survey for the Home Field. This survey brought into review for the first time in the history of the Church, not only all of the work already being carried on for foreign-speaking peoples but also to a large extent determined our future fields of responsibility in work of this character. It is possible to know now from the files of the office the exact status of every foreign language church or mission in the country, whether there is appropriation for missionary aid or not, as well as the new fields ready for occupancy under the new program.

IN FOREIGN-SPEAKING CONFERENCES

The method and principles employed in the making of the foreign-speaking section of the Centenary survey deserve special mention. For the organized foreign-language Conferences and Missions, i. e., the Swedish, Norwegian-Danish, German and Oriental work, a special questionnaire was first sent out for the purpose of obtaining information for each church throughout the country. This information was carefully tabulated and placed in the hands of a survey team, this team visiting each District

Superintendent and checking up the information and arriving at the needs of the field. Special visitation was then made of those projects wherein doubt existed as to the missionary responsibility and "survey conferences" were held with the interested local ministers and layman, both English and foreign-speaking.

The following principles were adhered to with splendid and far-reaching results:

1. Money should no longer be continued to churches which have been receiving aid for a long term of years unless there is opportunity to do permanent work of a missionary character.
2. Aid should not be given simply to supplement the salary of a minister unless his field has in it a real missionary opportunity.
3. Aid not to be given to a foreign-language Methodist Episcopal church when that church can be served effectively in English and an English church is accessible and where a merger can be worked out.

Upon this basis our representatives, in cooperating with District Superintendents, have been able to recommend a readjustment of our present appropriations to German and Scandinavian churches. Such an adjustment has made it possible for us to take care of our regular foreign-speaking work, reinforce materially some of their purely missionary projects, and return to our treasury a substantial sum, out of the total we have been appropriating this work.

Even before the Centenary became operative more than \$5,000, which had previously gone in small amounts from fifty dollars to one hundred dollars per charge, was withdrawn from the appropriations and distributed to strategically located churches of these Conferences where a recent missionary responsibility had developed among newly arrived immigrants speaking the language of such nationality. Some fourteen foreign-language churches were merged with English-speaking churches in English-speaking Conferences and, in some cases, an English-speaking church was united with the more virile language church, the latter being made the responsible community project. This principle of thinking in terms of a generation, and so locating every foreign-language church that in the normal course of time it will become the community church, not only for the foreign-language group, but for the entire constituency, is fundamental.

IN ENGLISH-SPEAKING CONFERENCES

The study made for those foreign-language projects located in English-speaking Conferences naturally needed a different method of approach. This was accomplished by placing on the city and rural survey teams a special representative to check up, from the information already gathered by questionnaire from each existing foreign-language church or mission, and to help in determining Methodism's responsibility in entering new fields. No attempt was made to occupy every field where a definite need was known to exist, but rather only those places where there already

existed some natural Methodist Episcopal approach to the situation. In such cases, an adequate budget was provided for the purpose of intensifying the program for the five year period of the Centenary. It was hoped by this method to arrive at the best working approach to the whole problem.

SOME PRESENT-DAY CONCLUSIONS

After many years of experience and experimentation, Church leaders generally have come to the conclusion that in working among foreign-speaking people two types of work have yielded the best returns and given most promise of meeting the situation. The first is the foreign-speaking church, in which an increasing amount of the work is being done in English. The second type is an English-speaking church, in which there is an increasing interest in work for foreign-speaking people.

It was true of the earlier immigration, it is more largely true of the later immigration, that these people, coming with their old world institutions and ideas, seek out their own countrymen and naturally enough, congregate in colonies, so that there has developed the "Little Italy" and the "Little Poland," and other such groups. This tendency has not disappeared with the years, and these people are not wholly at fault for this situation. American people have been conscious of what was going on and have even encouraged that tendency. We have been glad to employ them in our industries but we have not been willing to have them live among us. We have withdrawn from certain sections of our cities and turned over these sections to become foreign colonies.

Along with the development of other institutions in these colonies of foreign-speaking people there has, naturally enough, been developed the foreign-speaking church.

So long as we have communities which are largely foreign-speaking it will be necessary to continue the use of the foreign tongue in our services, but even in such churches English should increasingly be employed. The Bureau of Foreign-speaking Work of the Board of Home Missions and Church Extension always encourages the largest possible use of the English language and we are seeking, as fast as possible, to associate with our foreign-speaking ministers trained English-speaking helpers.

If, however, in our Christian work we are to keep pace with and take advantage of the nation-wide Americanization program of the government, we must depend chiefly upon our English-speaking church. Much of this work can be done in the ordinary church if it has the Christ spirit. It can be done in a large way if such churches can also have the assistance of trained and experienced workers.

RESPONSIBILITY AND INVESTIGATION

In making the studies in the cities and rural industrial communities, therefore, beside selecting those places where Methodism is responsible for putting on a program among racial nationality groups, there was

created a new feeling of responsibility on the part of the English-speaking church once serving a normal English-speaking constituency, but recently having been surrounded by foreign-speaking peoples, sometimes with one nationality predominating, but more often by polyglot groups. The slogan "Every pastor an agent in Americanization and every church responsible for the Evangelization of all unreached foreign-speaking peoples within the parish," gave a new conception of constituency rolls and to home missionary responsibility. Where such English-speaking churches accepted this new responsibility the survey wrote into its program appropriations for developing within these English-speaking parishes, along with the normal life of the church, a program for reaching this new constituency. Thus three hundred and forty-nine such English-speaking churches are on the first year Centenary program doing work among more than forty nationalities.

Having discovered Methodism's responsibility and placed upon the program the projects for development, another very important step was made in this study during the Centenary campaign year. Each project, together with each proposed project located in an English-speaking Conference, was visited in person by one of the staff of the Bureau of Foreign-speaking Work. An intensive study was made of the community from the point of view of setting up the program. A map was drawn showing the location of the various national groups, together with the other churches, social agencies and organized activities among these peoples. Account was also taken of the destructive agencies in each community, the industrial situation, the housing question and other forces that tend to make the work more difficult. The leadership was carefully checked up and plans projected for its being made more effective and efficient.

A special study was made of the Latin-American problem in the Pacific Southwest, especially in New Mexico, Arizona and California. This situation held for us a twofold responsibility: first, the United States citizens of New Mexico and Arizona, descendants of former Mexicans in the territory ceded to us by Mexico after the war of 1848-49. The second responsibility was that of the refugee mass of people that poured across the border into parts of Arizona, and especially into southern California. Here the problem became overwhelming and each year sees new responsibilities being laid at our door. The same method of intensive study and programizing has been followed in this field as described above.

THE FIRST YEAR FOREIGN-SPEAKING PROGRAM

After the stress of the Centenary campaign was over, the Board of Home Missions and Church Extension addressed itself to the problem of working out the first year Centenary program among foreign-speaking peoples. The Bureau of Foreign-speaking Work was more definitely organized, two members of the Board were elected to serve with the Corresponding Secretary and the Department Superintendents, and an Executive Secretary was appointed to give full time to the work of the Bureau. All

projects having to do with work among foreign-speaking peoples, together with those English-speaking projects carrying on a distinct work in polyglot parishes, were turned over to the Bureau of Foreign-speaking Work for the purpose of specialized attention in developing the program. These projects, as filed in the Bureau of Foreign-speaking Work, represent the following nationalities in both English-speaking and foreign-language Conferences.

CHART SHOWING NUMBER OF CHURCHES AND MISSIONS WORKING AMONG
FOREIGN SPEAKING PEOPLES IN THE UNITED STATES

Nationalities	English Speaking Conference		Foreign Speaking Conference		Total under B. of H. M	Total including Regular Conf.
	City	Rural	City	Rural		
Armenian.....	1	..	..	..	1	4
Chinese.....	1	..	10	..	11	14
Finnish.....	2	3	..	..	5	5
German.....	1	2	86	101	190	498
Greek.....	2	..	..	..	2	2
Jewish.....	6	..	..	..	6	6
Italian.....	70	9	..	..	79	80
Japanese.....	1	..	13	8	22	23
Latin-American.....	18	20	..	..	38	38
Norwegian-Danish.....	7	..	34	29	70	88
Polyglot.....	218	131	..	..	349	349
Portuguese.....	5	3	..	..	8	8
Slav:						
Czech.....	10	6	..	..	16	16
Polish.....	5	..	..	..	5	5
Russian.....	2	..	..	..	2	2
Slovak.....	1	..	..	..	1	1
Undesignated:						
Slavs.....	8	..	..	..	8	8
Swedish.....	..	..	97	44	141	196
Syrian.....	..	..	..	..	1	1
	359	174	240	182	955	1344

Subtracting the three hundred and forty-nine polyglot English-speaking projects which are still carrying on their normal English-speaking program, besides the added work of Americanization, we have in all nine hundred and ninety-two projects where work is being conducted among peoples of twenty nationalities.

The total appropriation made by the Board for this work for 1920 is \$2,532,002. Of this \$1,773,398 is for Church Extension projects and \$758,604 for the support of workers, including pastors. The Church Extension appropriation is divided as follows: Work in English-language Conferences (a) city, \$1,325,422; (b) rural, \$298,036. Foreign-language Conferences (a) city, \$108,000; (b) rural, \$41,940. The maintenance appropriation is divided: English-language Conferences (a) city, \$540,062; (b) rural, \$125,000; Foreign-language Conferences (a) city, \$59,057; (b) rural, \$34,485. Of the total \$2,532,002, a part of the amount for Church Extension is recommended for appropriation only as funds are available and \$71,020 for maintenance is still unapproved because workers are not yet in the field.

Counting each Church Extension and maintenance appropriation as one project there are 1,337 separate foreign-speaking projects in the first-year Centenary program of the Board. There are also twenty-five Church Extension and ten maintenance projects in the Reconstruction program. In eighty-two instances appropriations have been made for both Church Extension and maintenance. In English-language Conferences appropriations have been made for eighty-six language pastors and for one hundred and two English-speaking pastors doing work among foreign-speaking peoples. The number of language-pastors in Foreign-speaking Conferences for whom appropriations have been made is one hundred and ninety-seven. Provision is made for one hundred and forty-two women workers, fifty-six directors of religious education and thirty-nine deaconesses and forty-six special workers. These foreign-speaking projects in the first-year Centenary program include Armenian, Chinese, Finnish, German, Greek, Jewish, Italian, Japanese, Latin-American, Mexican, Spanish, Norwegian-Danish, Portuguese, Czech, Polish, Russian, Slavic, Slovak, Swedish and Syrian and polyglot (representing forty nationalities) churches and workers. Some three hundred and forty-nine projects are in the growing polyglot communities, two hundred and eighteen in the cities and one hundred and thirty-one in rural industrial sections. The following analysis of the first year Centenary program will give more detailed information.

1920 PROGRAM ANALYSIS SHOWING TOTALS BY NATIONALITIES OF RECONSTRUCTION, CHURCH
EXTENSION AND NUMBER OF LANGUAGE PASTORS AND SPECIALIZED WORKERS

Nationality	RECONSTRUCTION		REG. PROGRAM		Aided in both Ch. Ex. & Maint.	SPECIAL WORKERS			CONFERENCE			Other Special Workers	Total Workers Aided
	Ch. Ex.	Maint.	Ch. Ex.	Maint.		W.W.	D.R.E.	Deac.	English Lang.		Foreign Lan- guage		
									L.P.	Pastor			
Armenian.....	...	...	...	2	...	...	...	..	...	...	...	2	2
Chinese.....	...	...	...	11	...	...	...	..	...	...	8	8	16
Finnish.....	...	...	1	6	...	...	...	..	6	...	...	...	6
German.....	5	4	49	148	19	...	...	..	...	...	138	4	142
Greek.....	...	...	...	2	...	...	...	..	...	2	...	2	4
Jewish.....	...	...	...	8	...	...	...	..	2	4	...	...	6
Italian.....	3	...	23	67	21	39	6	12	35	17	...	16	125
Japanese.....	...	...	4	21	3	...	...	..	...	1	18	3	22
Latin-American.....	...	...	13	35	4	2	...	3	7	1	11	8	32
Norwegian-Danish.....	3	14	8	41	4	6	2	..	7	2	60	...	77
Polyglot.....	23	5	87	180	32	99	46	23	29	137	...	...	334
Portuguese.....	...	...	2	4	2	1	...	1	2	2	...	...	6
Slavic Czech.....	1	...	1	11	1	5	1	3	6	1	...	1	17
Polish.....	...	...	...	5	...	2	1	..	3	...	...	...	6
Russian.....	...	...	...	2	...	2	...	..	...	...	...	...	2
Slovak.....	...	...	...	1	...	1	...	..	...	...	...	...	1
Undesignated Slavs.....	...	...	...	6	...	6	...	1	1	4	...	...	12
Swedish.....	5	9	27	116	16	...	...	..	6	...	111	2	119
Syrian.....	...	...	...	1	...	...	...	..	...	...	...	...	1
TOTALS.....	40	32	215	667	102	163	56	43	105	171	346	46	930

METHODISM MEETING ITS RESPONSIBILITY

Fortunately, Methodism in America at this period in world reconstruction, because of the surveys and because of the larger appropriation for work of this character, has been able to meet, in some measure, the responsibility facing it in the work of Americanization and evangelization of foreign-speaking peoples. So many of the movements for Americanization have been sporadic, often tinged with unsympathetic and unchristianlike methods of approach, condemning en masse all foreign-speaking peoples, regardless of individual character and worth. The Church has been able to exert a steadying influence among the peoples of our foreign-language parishes and has conserved the better national elements in these many racial groups. The Board of Home Mission and Church Extension has attempted quietly to work out, in a constructive manner, the problems facing the foreign-speaking and English-speaking populations.

The tragedy about this whole question is that these foreign-speaking people are often more willing and better prepared to be worked with than the average church is to work with them. We have never before faced such an opportunity as we face now of taking advantage of the new interest in Americanism and of following up the educational processes of the government with the warm, loving message of the Gospel. The program of the government is being carried forward in every city and is being pressed in every part of the army. We dare not allow this Americanization program to be carried on by secular agencies alone and the Gospel left out. This constitutes one of the richest fields we have for evangelism.

Indifference toward these people of foreign tongue is no longer possible. They are a part of our common life. The polyglot list of names on our honor rolls is a standing rebuke to any attitude of aloofness, condescension or patronage. A feeling of sympathetic responsibility to share with them our highest ideals of life should replace all such wrong and unchristian attitudes.

While informing ourselves for educative and protective purposes of any destructive practices and evil conditions existing among foreign-speaking groups, we have desired to bring about a widespread appreciation of the more positive and constructive contributions, of the various nationalities to American ideals, through their wholesome national traditions and culture. This bridging of the gulf of misunderstanding between English-speaking and foreign-speaking pastors and laymen we consider fundamental to the future success of our work.

Because this wrong conception of Americanization has bred mistrust in its meaning among certain racial groups, we have steadily put forth that idea of Americanization which means the imparting of those ideals and principles of Christian democracy that have placed this country in the position of moral and spiritual leadership, and have tried to show that these ideals, a composite contribution of the nations, result in what we believe to be the highest type of character, of standards of living and of Government.

We have given special attention to the teaching of English and citizenship, wherever the public schools or other organizations are not touching the field. Where these organizations are carrying on this work adequately, we urge cooperation and by the formation of Mother's Meetings and Open Forums conserve for our constituency the results of the Community Americanization enterprise.

THE FUTURE AND A GOAL

Knowing that it is important, in looking toward the future stability of our work among foreign-speaking peoples, that a goal be set—that is the ultimate purpose of the Church in carrying on a program of this kind—we have set as our goal: first, the bringing of as many individuals as possible, both youth and adult, to a personal knowledge of Christ as Saviour, and to encourage the unchurched to become identified with some Protestant Communion; second, to create the atmosphere of social responsibility in our lives, thus bringing redeemed individuals into a redeemed social order.

With this goal in view, we have made as the basis of our approach in our work among foreign-speaking peoples the recognition of our common humanity in God, and have encouraged foreign-speaking peoples to accept with us, as their own, responsibility for the future, in mutually working out our common destiny.

We have taken time to fraternize with the language pastors and workers, giving them counsel and assistance in working out the three-fold program of worship, religious education and social welfare. In the program of worship, we have emphasized not only preaching in the church, but likewise on the street and at the factory, and we urge the use of our hymnology and of making the order of worship reverent and beautiful. Home group prayer meetings, pastoral visitation and devotional work among children and young people has also been a part of this worship program.

RELIGIOUS EDUCATION, SOCIAL WELFARE, AND MATERIAL EQUIPMENT

We have emphasized, more than ever before, the need for religious education among foreign-speaking peoples, not only as to organized work for both Sunday and weekday classes, but especially urging the need for scrutinizing the content of the curriculum. This curriculum should include Bible study, church history, fundamental Christian beliefs, missions, the social principles of Jesus and their application to present day needs, teacher training and training for leadership. Bi-lingual Sunday school and other literature, religious periodicals and a program of social evangelism including questions of social and industrial justice, health and sanitation, intemperance, social hygiene, political corruption, housing and other kindred topics are among the urgent needs for these groups of peoples of foreign tongue.

The Church of Jesus Christ need never apologize for ministering to those who are needy, for fashioning the environment of the people, for inculcating high ideals of life and citizenship, and for establishing justice in all the relationships of men. Our social welfare program among foreign-speaking peoples we have tried to make cooperative, wherever possible, with other community agencies. We have especially urged, however, the putting on in our various centers classes and assemblies with educational content, classes in manual and domestic arts, clubs for various groups, recreation within and without the plant, social gatherings for the purpose of fellowship and such forms of extension work as are represented by visiting nurses and visiting housekeepers.

Church officials are urged to give attention to the material equipment item in work among foreign-speaking peoples, noting especially the following factors: Style of architecture suited to nationality groups, the use of the cross, sacredness of worship room, adaptation of rooms for religious education and social work to the communities' needs and residence of language pastor and workers.

THE QUESTION OF LEADERSHIP

In working out the leadership problem for Methodism's enlarging work among foreign-speaking peoples, the Board has been forced to recognize that it will include English-speaking as well as foreign-speaking men and women and will necessarily be of a highly specialized character. It has taken the position that while the English-speaking recruit must understand the sacrificial character of this Home Missionary work, the Church on the other hand must extend to him the same remuneration in salary, advancement and opportunity as it does leaders in any other line. Foreign-language recruits are to be given the same assurance of advancement as accorded their English-speaking co-workers. In recruiting these leaders, we have in addition to cultivating our educational centers from which the English-speaking workers are largely secured, made a careful gleaning of our foreign-language parishes for young men and women who will answer the "Life Service" call for work among their own people.

In view of the urgent need, certain provision has been made for the training of this leadership by the adjustment of the curricula of some of our universities, theological seminaries and other training agencies. We have had, however, to resort to other methods for training our future leadership, such as the understudy plan, and in language fellowships at home and abroad, the recipient after this practical period of training, becoming responsible for working out the program in one of our foreign-language projects.

SOME CENTENARY RESULTS

It is interesting to note some of the results already accomplished in places where Centenary money has been available for the new type of intensive program. At North Braddock, Pennsylvania, the German

Methodist Episcopal Church is doing purely mission work among the German-speaking Russians. This church is, at the same time, conducting night classes, teaching these Russians the English language. At Cincinnati and Akron, Ohio, and at Detroit, Michigan, large numbers of Polish people are reached in the same manner by an extended program of the German church. Many Scandinavian Methodist Episcopal churches in the northwest are reaching the newer immigration from the mother country because of readjustment in appropriations, making this purely missionary work possible.

In southern New Jersey, where the Italian farmers have occupied large sections of the State, and have become prosperous, an aggressive program has been highly successful in reaching large numbers of these rural foreign-speaking peoples. Sunday school classes are held in the English-speaking church, and during the week classes in industrial and domestic arts, English and citizenship, and Mothers' Meetings are proving a boon to these people. Close cooperation with the public schools is being carried out. Increasing friendliness and active interest is being developed between the Italians of this entire section and the English-speaking residents.

The Bohemian Methodist Episcopal Church at Cedar Rapids, Iowa, has been largely stimulated by the promise of the Centenary Survey of money to build a new community church. During the past four years the membership of this church has increased from twenty-six to one hundred and sixty-five. There is a strong Sunday school, a Ladies' Aid Society, and organized recreational activities among the young people. These Bohemian Methodists, who toil in the machine-shops and packing-houses of Cedar Rapids contribute an average of \$26 a year to the support of their church and subscribed \$380 to the Centenary of Methodist Missions, besides sending relief to their distressed fellowmen overseas.

The State Street Methodist Episcopal Church, Troy, N. Y., a beautiful Gothic Church, with steeple and cathedral glass windows, appealing especially to the Italian idea of architecture, in five months' time boasts an organized Sunday school of eighty-five Italian children under twelve years of age. Beside this, twenty Italian women meet twice a week for Americanization work and home economics. The woman come to the specialized woman worker for help with their children and she has rendered aid in the Juvenile Court. The men are assisted in obtaining their naturalization papers. Ten volunteer teachers assist in the Sunday school and weekday religious education and social welfare classes. This Sunday school and welfare work, however, is not the only part of the program. The trustees of the church have turned over their beautiful auditorium for preaching service for adult Italians and already the language-pastor preaches to forty or fifty adults, mostly parents, who have brought their children to the Sunday school meeting in the adjoining chapel. There will be no Italian church organized at Troy because these people prefer to join the English-speaking church and are proud of their cathedral.

At Scranton, Pa., the Court Street Methodist Episcopal Church, located in a polyglot Slav community, has purchased a parish house next door to the church, and with the aid of specialized English-speaking workers are carrying on a large program during the week for children of these foreign-speaking peoples. On Sunday, however, these children make up half of the attendance of the regular Sunday school, filtering through the classes in normal fashion. The Elm Park Methodist Episcopal Church has taken over the responsibility for the Italians of Scranton. This fine church has been thrown open to these people, a language pastor has been added to the church staff and two chapels have been projected in the Italian colonies in outlying sections. The Sunday schools and parish work are already carried on in rented quarters by volunteer and staff help from the Elm Park Church. At a recent revival meeting, five stalwart young Italian men were converted at the altars of his church, along with other seekers.

Industrial rural existence lacks all of the joys of the farmer's life. At least so the foreign-speaking toilers find it who labor in the stone quarries around Hillesville, in the western section of Pennsylvania. About three hundred English-speaking people comprise the village population, but four thousand, with Italians predominating, are scattered in the neighboring settlements, many of them single men, living in the rural "boarding and rooming houses," with no social and religious opportunities. For, after a hard day in the quarry, there is little incentive to walk two or three miles to class meeting or prayer meeting, especially when you are not particularly interested. Therefore the church itself must go to them. There are now two Methodist Episcopal churches in Hillesville, one English-speaking, the other Italian. Both churches face a tremendous challenge. Some of the quarry companies are ready to help support a program of ministry adequate to the needs of the people, but it must include organized recreation, classes in English and citizenship, visiting in the homes, Sunday school classes, etc., and these two churches are not financially able to do what the challenge demands.

Perhaps two of the most effective pieces of work, in which Centenary contributions have been placed, are those among Italians at Portland, Maine, and at Jefferson Park, New York City. At Portland, Maine, besides having a cooperative program with the Congregationalists for preaching and Sunday school work, where the average preaching attendance is more than three hundred and many times as high as four hundred and fifty out of a population of only 2,300 Italians in the community, we have two other purely Methodist projects. The first is a suburban church. The little chapel boasts a membership of sixty-five. The language pastor here reports that all of the twenty-two families living in this section are affiliated with this church. They are permanent, in that they have bought their own homes.

The other project is the Centenary Station, so named because it was the first Italian project to receive Centenary money, and also because of its

location by the side of the police station. The social program, carried on in this Americanization House, has caused the work of this police station to diminish considerably for the Italian section of the city, from which most of the trouble had formerly come. All forms of educational, recreational, and cultural activities are carried on in this busy centre, and more than two hundred different children receive inspiration here every week. Here, as in Troy and Scranton, there is no organized Italian church because they prefer to join themselves to the Chestnut Street Methodist Episcopal Church, across the park from their colony. This fine church, with all its activities, is thrown wide open and the Italians are urged to take part in all of its manifold program.

In Harlem, New York City, where 100,000 Italians dwell, stands the old Trinity Methodist Episcopal Church of bygone fame. As the Italians moved in and the English-speaking peoples moved to the suburbs, this old cathedral church was gradually deprived of its vast congregations of former years until it faced the auction block. The Board of Home Missions and Church Extension, cooperating with the New York City Missionary Society, has taken this old church and remodelled it for a program of service among the Italian peoples. There has been a literal transformation of the interior of the church and parsonage to meet the needs of the new program. A day and night nursery, a community room used for open forum Americanization lectures and for use of various Italian organizations, will be the centre of an English and citizenship program, culminating in naturalization classes. Provision is made for week-day and Sunday afternoon with an educational program that will care for twelve hundred children. Music will be one of the chief features of the project, centering around the pipe organ which has been put in excellent condition.

Four blocks away is the Jefferson Park Italian Church, whose pastor will also superintend the Wood Memorial Settlement House (the name given the old Trinity Church under the new program). The church and Sunday school at Jefferson Park are in every way ideally organized and one only has to witness the confirmation class at Easter time each year to know that definite results are being obtained. These Italian members are coming largely to local self-support for their program of worship and meet their full apportionment to the benevolent boards of the church.

As one walks down 118th Street between First and Second Avenues, the beautiful electric sign in front of Wood Memorial typifies to him the new day in work among foreign-speaking peoples. He reads, as he walks toward the sign, in English, "Church of the People," with three lights showing at night red, white and blue. As he passes the sign and looks back he reads from the other direction, "Casa de Popolo" in Italian on the background of their national colors. This presents in one sign the union of the two national ideals in this Centenary Survey plant.

These types of work show something of the possibilities, but we have yet only touched the fringes of the problem, and a big task in Christian Americanization awaits us, and funds for doing it cannot be made available too fast.

